MR. JOHN BUNYAN

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THE Heavenly Footman:

OR, A

DESCRIPTION

OF THE

Man that gets to Heaven:

Together with the Way he runs in, the Marks he goes by, and some Directions how to run so as to obtain.

By JOHN BUNYAN.

To which is added,

The Life and Death of the said JOHN BUNYAN, and also his Last SERMON.

GEN. xix. 17. *And it came to pass, when they had brought them forth abroad, that they said, escape for thy life; look not behind thee, neither stay thou in all the plain: Escape to the mountains, lest thou be consumed.*

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8 FEB 57

An Epistle

TO ALL THE

Slothful and Careless People.

FRIENDS,

SOLOMON saith, That the desire of the slothful killeth him; and if sin, what will slothfulness itself do to those that entertain it? The proverb is, He that sleepeth in the harvest is a son that causeth shame: And this I dare be bold to say no greater shame can befal a man, than to see that he hath fooled away his soul, and sinned away eternal life. And I am sure this is the next way to do it; namely, to be slothful, slothful, I say, in the work of salvation. The vineyard of the slothful man, in reference to the things of this life, is not fuller of briars, nettles, and stinking weeds, than he that is slothful for heaven, hath his heart full of heart-breaking and soul-damning sin.

Slothfulneſs hath theſe two evils. Firſt, To
of heaven; and by that means doth, in the
ſecond place, bring in untimely repentance.
I will warrant you, that he who ſhould loſe
his ſoul in this world through ſlothfulneſs,
will have no cauſe to be glad thereat when he
comes to hell.

Slothfulneſs is uſually accompanied with careleſſneſs, and careleſſneſs is for the moſt part begotten by ſenſeleſſneſs; and ſenſeleſſneſs doth again put freſh ſtrength into ſlothfulneſs, and by this means the ſoul is left remedileſs.

Slothfulneſs ſhutteth out Chriſt; ſlothfulneſs ſhameth the ſoul.

Slothfulneſs is condemned even by the feeble
all the creatures. Go to the ant,
thou ſluggard, conſider her ways and be wiſe.
The ſluggard will not plough by reaſon of
the cold; (that is he will not break up the
fallow ground of his heart, becauſe there muſt
be ſome pains taken by him that will do it;)
therefore he ſhall beg in harveſt, (that is, when
the ſaints of God ſhall have their glorious
heaven and happineſs given to them;) but
the ſluggard ſhall have nothing, that is, be
never the better for his crying for mercy,
according to that in Prov. xxv. 10, 11, 12.
Should you would know a ſluggard in the things
of heaven, conſider him with one that is ſloth-
ful in the things of this world: As,

1. He that is ſlothful in coming to God for

the work he should follow: so is he that is slothful for heaven.

2. He that is slothful, is one that is willing to make delays: so is he that is slothful for heaven.

3. He that is a sluggard, any small matter that cometh in between, he will make it a sufficient excuse to keep him off from prying his work: so it is also with him that is slothful for heaven.

4. He that is slothful doth his work by the halves; and so it is with him that is slothful for heaven. He may almost, but he shall never altogether obtain perfection of deliverances from hell; he may almost, but he shall never (without he mend) be altogether a saint.

5. They that are slothful, do usually lose the season in which things are to be done; and thus it is also with them that are slothful for heaven, they miss the season of grace. And therefore,

6. They that are slothful have seldom or never good fruit; so also it will be with the soul-sluggard.

7. They that are slothful are chid for the same; so also will Christ deal with those that are not active for him. Thou wicked or slothful servant, out of thine own mouth will I judge thee; thou saidst I was thus and thus, wherefore then gavest not thou my money to the bank, &c. Take the unprofitable ser-

And

7. They

vant, and cast him into utter darkness, where shall be weeping and gnashing of teeth.

1. What shall I say? time runs: and will ye be slothful?

2. Much of your lives are past; and will ye be slothful?

3. Your souls are worth a thousand worlds; and will you be slothful?

4. The day of death and judgment is at the door; and will you be slothful?

5. The curse of God hangs over your head; and will you be slothful?

6. Besides, the devils are earnest, laborious, and seek by all means every day, by every sin, to keep you out of heaven, and hinder you of salvation; and will you be slothful?

7. Also your neighbours are diligent for things that will perish; and will you be slothful for things that will endure for ever?

8. Would you be willing to be damned for slothfulness?

9. Would you be willing the angels of God should neglect to fetch your souls away to heaven when you lie a-dying, and the devils stand by ready to scramble for them?

10. Was Christ slothful in the work of your redemption?

11. Are his ministers slothful in tendering this unto you?

12. And, lastly, If all this will not move, I tell you God will not be slothful or negligent to damn you, (whose damnation now of a long time slumbereth not,) nor the devils will

not

...neglect to fetch thee, nor hell neglect to ...ut its mouth upon thee.

Sluggard art thou? sleep still? art thou resolved to sleep the sleep of death? Will neither tidings from heaven or hell awake thee? Wilt thou say still, Yet a little folding of the arms to sleep? Wilt thou yet turn thyself in thy sloth, as the door is turned upon the hinges? O that I was one skilful in lamentation, and had but a yearning heart towards thee, how would I pity thee! How would I bemoan thee! O that I could with Jeremiah let my eyes run down with rivers of waters for thee! Poor soul, lost soul, dying soul, what a hard heart have I that I cannot mourn for thee! If thou wouldst lose but a limb, a child or a friend, it would not be so much, but poor man it is thy soul; if it were to lie in hell but for a day, but for a year, nay, ten thousand years, it would (in comparison) be nothing: but O it is for ever! O this cutting ever! What a soul amazing word will that be, which saith, Depart from me ye cursed into EVERLASTING fire; &c.

Objection. But if I should set in, and run as you would have me, then I must run from all my friends; for none of them are running that way.

Answer. And if thou dost, thou wilt run into the bosom of Christ, and of God, and then what harm will that do thee?

Object. But if I run this way then I must run from all my sins.

Answ.

Answ. That is true indeed; yet if thou dost not, thou wilt run into hell-fire.

Object. But if I run this way, then I shall be hated, and lose the love of my friends and relations, and of those that I expect benefit from, or have reliance on, and I shall be mocked of all my neighbours.

Answ. And if thou dost not, thou art sure to lose the love and favour of God for thy folly, (I will laugh at your calamities, and mock when your fear cometh;) and if thou wouldst not be hated and mocked, then take heed thou by thy folly dost not procure the displeasure and mockings of the great God; for his mocks and hatred will be terrible, because they will fall upon thee in terrible times, even when tribulation and anguish taketh hold on thee; which will be when death and judgment comes, when all the men in the earth, and all the angels in heaven, cannot help thee.

Object. But surely I may begin this time enough, a year or two hence, may I not?

Answ. First, Hast thou any lease of thy life? Did ever God tell thee thou shalt live half a year, or two months longer? nay, it may be thou mayst not live so long. And therefore,

Secondly, Wilt thou be so foolish and unwise as to venture thy soul upon a little uncertain time?

Thirdly, Dost thou know whether the day of

grace

grace will laſt a week longer or no? For the day of grace is paſt with ſome before their life is ended; and if it ſhould be ſo with thee, wouldſt thou not ſay, O that I had begun to run before the day of grace had been paſt, and the gates of heaven ſhut againſt me. But,

Fourthly, If thou ſhouldſt ſee any of thy neighbours neglect the making ſure of either houſe or land themſelves, if they had it proffered to them, ſaying, Time enough hereafter, when the time is uncertain; and beſides, they do not know whether ever it will be proffered to them again, or no? I ſay, wouldſt thou not then call them fools? And if ſo, then doſt thou think that thou art a wiſe man to let thy immortal ſoul hang over hell by a thread of uncertain time, which may ſoon be cut aſunder by death?

But to ſpeak plainly, all theſe are the works of a ſlothful ſpirit. Ariſe, man, be ſlothful no longer; ſet foot and heart, and all into the way of God, and run, the crown is at the end of the race; there alſo ſtandeth the loving fore-runner, even Jeſus, who hath prepared heavenly proviſion to make thy ſoul welcome, and he will give it thee with a willinger heart than ever thou canſt deſire it of him. O therefore do not delay the time any longer, but put in practice the words of the men of Dan to their brethren, after they had ſeen the goodneſs of the land of Canaan: Ariſe, ſay they, &c. for we have ſeen the land, and behold it

is

is very good; and ye are still, (or do you bear running?) Be not slothful to go, and enter to possess the land: Judg. xviii. 9. Farewel.

I wish your souls may meet with comfort at the journey's end.

JOHN BUNYAN.

THE

THE Heavenly Footman:

OR, A DESCRIPTION OF THE Man that gets to Heaven.

So run that ye may obtain. 1 Cor. ix. 24.

HEAVEN and happiness is that which every one desireth, insomuch that wicked Balaam could say, Let me die the death of the righteous, and let my last end be like his: yet for all this, there are but very few that do obtain that ever to-be-desired glory, insomuch as many eminent professors drop short of a welcome from God into this pleasant place. The apostle, therefore, because he did desire the salvation of the souls of the Corinthians, to whom

whom he writes this epistle, layeth them down in these words, that counsel, which it takes would be for their help and advantage.

First, Not to be wicked, and sit still, and wish for heaven; but to run for it.

Secondly, Not to content themselves with every kind of running; but saith he, So run that ye may obtain. As if he should say, Some, because they would not lose their souls, they begin to run betimes, they run with patience, they run the right way: Do you so run. So run from both father and mother, friends and companions, and thus that they may have the crown: Do you so run. Some run through temptations, afflictions, good report, evil report, that they may win the pearl: Do you so run. So run that ye may obtain.

These words are taken from men's running for a wager: A very apt similitude to set before the eyes of the saints of the Lord. Know ye not that they which run in a race, run all, but one obtains the prize? So run that ye may obtain. That is, do not only run, but be sure you win as well as run. So run that ye may obtain.

I shall not need to make any great ado in opening the words at this time, but shall rather lay down one doctrine that I do find in them; and in prosecuting that, I shall open you, in some measure, the scope of the words.

The doctrine is this: They that will have heaven

heaven, must run for it; I say, they that will have heaven, must run for it. I beseech you to heed it well. Know ye not, that they which run in a race run all, but one obtains the prize? So run ye. The prize is heaven, and if you will have it, you must run for it. You have another scripture for this in the 12th of the Hebrews, the 1st, 2d, and 3d verses: Wherefore seeing also, saith the apostle, that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. And let us run, saith he.

Again, saith Paul, I so run not as uncertainly, so fight I, &c.

But before I go any further:

Fleeing.

Observe, that this running is not an ordinary, or any sort of running, but it is to be understood of the swiftest sort of running: and therefore in the 6th of the Hebrews, it is called a fleeing: That we might have strong consolation, who have fled for refuge, to lay hold on the hope set before us. Mark, who have fled. It is taken from the oath of Joshua, concerning the manslayer, who was to flee to the city of refuge, when the avenger of blood was hard at his heels, to take vengeance on him for his offence he had committed: therefore it is a running or fleeing for one's life.

A running with all might and main, as we used to say. So run.

2. Pressing.

Secondly, This running in another place is called a pressing. I press towards the mark; which signifieth, that they that will have heaven, must not stick at any difficulties they meet with; but press, crowd, and thrust through all that may stand between heaven and their souls. So run.

3. Continuing.

Thirdly, This running is called in another place, a continuing in the way of life. If you continue in the faith grounded, and settled; and be not moved away from the hope of the gospel of Christ. Not to run a little now and then by fits and starts, or half-way, or almost thither, but to run for my life, to run through all difficulties, and to continue therein to the end of the race, which must be to the end of my life. So run that ye may obtain. And the reasons for this point are these.

1. Because all or every one that runneth doth not obtain the prize: there be many that do run, yea, and run far too, who yet miss the crown that standeth at the end of the race. You know that all that run in a race do not obtain the victory; they all run, but one wins. And so it is here, it is not every one that runneth, nor every one that striveth

striveth for the mastery, that hath it. Though a man do strive for the mastery, saith Paul, yet he is not crowned, unless he strive lawfully; that is unless he so run, and so strive, as to have God's approbation. What, do you think that every heavy-heeled professor will have heaven? What, every lazy one? every wanton and foolish professor, that will be stopped by any thing, kept back by any thing, that scarce runneth so fast heavenward, as a snail creepeth on the ground. Nay, there are some professors that do not go on so fast in the way of God as a snail doth go on the wall; and yet these think that heaven and happiness is for them. But stay, there are many more that run than there be that obtain; therefore he that will have heaven must run for it.

2. Because you know, that tho' a man do run, yet if he do not overcome, or win, as well as run, what will they be the better for their running? They will get nothing. You know the man that runneth, he doth do it that he may win the prize: but if he doth not obtain it, he doth lose his labour, spend his pains and time, and that to no purpose; I say, he getteth nothing. And ah! how many such runners will there be found in the day of judgment? Even multitudes, multitudes that have run, yea, run so far as to come to heaven-gates, and not able to get any further, but there stand knocking, when it is too late, crying, Lord, Lord, when they have nothing but rebukes for their pains. Depart from me,

you come not here, you came too late, you run too lazily; the door is shut. When once the master of the house is risen up, saith Christ, and hath shut to the door, and ye begin to stand without, and to knock, saying, Lord, Lord, open to us, I will say, I know you not, depart, &c. O sad will the state of those be that run and miss; therefore, if you will have heaven, you must run for it; and so run that ye may obtain.

3. Because the way is long, (I speak metaphorically,) and there is many a dirty step, many a high hill, much work to do, a wicked heart, world, and devil to overcome; I say, there are many steps to be taken by those that intend to be saved, by running or walking in the steps of that faith of our father Abraham. Out of Egypt thou must go through the Red sea; thou must run a long and tedious journey, through the vast howling wilderness, before thou come to the land of promise.

4. They that will go to heaven they must run for it; because, as the way is long, so the time in which they are to get to the end of it very uncertain; the time present is the only time; thou hast no more time allotted thee than that thou now enjoyest. Boast not thyself of to-morrow, for thou knowest not what a day may bring forth. Do not say, I have time enough to get to heaven seven years hence; for I tell thee, the bell may toll for thee before seven days more be ended; and when death comes, away thou must go: whether

ther thou art provided or not; and therefore look to it; make no delays; it is not good dallying with things of so great concernment as the salvation or damnation of thy soul. You know he that hath a great way to go in a little time, and sees by half than he thinks of, he had need to run for it.

5. They that will have heaven, they must run for it; because the devil, the law, sin, death, and hell, follow them. There is never a poor soul that is going to heaven, but the devil, the law, sin, death, and hell, make after that soul. The devil, your adversary, as a roaring lion, goeth about seeking whom he may devour. And I will assure you, the devil is nimble, he can run apace, he is light of foot, he hath overtaken many, he hath turned up their heels, and hath given them an everlasting fall. Also the law, that can shoot a great way, have a care thou keep out of the reach of those great guns, the ten commandments. Hell also hath a wide mouth; it can stretch itself farther than you are aware of. And as the angel said to Lot, Take heed, look not behind thee, neither tarry thou in all the plains (that is, any where between this and heaven,) lest thou be consumed; so say I to thee, Take heed, tarry not, lest either the devil, hell, death, or the fearful curses of the law of God, do overtake thee, and throw thee down in the midst of thy sins, so as never to rise and recover again. If this were well con-

ſidered, then thou, as well as I, wouldſt ſay, They that will have heaven muſt run for it.

6. They that will go to heaven muſt run for it; becauſe perchance the gates of heaven may be ſhut ſhortly. Sometimes ſinners have not heaven-gates open to them ſo long as they ſuppoſe; and if they be once ſhut againſt a man, they are ſo heavy, that all the men in the world, or all the angels in heaven, are not able to open them. I ſhut and no man can open, ſaith Chriſt. And how if thou ſhouldſt come but one quarter of an hour too late? I tell thee, it will coſt thee an eternity to bewail thy miſery in. Francis Spira can can tell thee what it is to ſtay till the gates of mercy be quite ſhut; or to run ſo lazily, that they be ſhut before thou get within them. What, to be ſhut out! what, out of heaven! Sinner, rather than loſe it, run for it; yea, and ſo run that thou mayeſt obtain.

7. Laſtly, Becauſe if thou loſe, thou loſeſt all, thou loſeſt ſoul, God, Chriſt, heaven, eaſe, peace, &c. Beſides, thou layeſt thyſelf open to all the ſhame, contempt, and reproach, that either God, Chriſt, ſaints, the world, ſin, the devil, and all, can lay upon thee. As Chriſt ſaith of the fooliſh builders, ſo will I ſay of thee, if thou be ſuch a one who runs and miſſes; I ſay, even all that go by will begin to mock at thee, ſaying, This man began to run well, but was not able to finiſh. But more of this anon.

Queſt. But how ſhould a poor ſoul do to run?

run? For this very thing is that which afflicteth me ſore, (as you ſay) methink that I may run, and yet fall ſhort. Methinks to fall ſhort at laſt, O, it fears me greatly! Pray tell me, therefore, how I ſhould run.

Anſ. That thou mayeſt indeed be ſatisfied in this particular, conſider theſe following things.

The firſt direction.

If thou wouldſt ſo run as to obtain the kingdom of heaven, then be ſure that thou get into the way that leadeth thither. For it is a vain thing to think that ever thou ſhalt have the prize, tho' thou runneſt never ſo faſt, unleſs thou art in the way that leads to it. Set the caſe, that there ſhould be a man in London, that was to run to York for a wager; now, though he run never ſo ſwiftly, yet if he run full ſouth, he might run himſelf quickly out of breath, and be never the nearer the prize, but rather the farther off. Juſt ſo is it here; it is not ſimply the runner, nor yet the haſty runner, that winneth the crown, unleſs he be in the way that leadeth thereto. I have obſerved, that little time which I have been a profeſſor, that there is a great running to and fro, ſome this way, and ſome that way, yet it is to be feared moſt of them are out of the way, and then, though they run as ſwift as the eagle can fly, they are benefited nothing at all.

Here is one runs a quaking, another a ranting; one again runs after the baptism, and another after the Independency: Here is one for Free-will, and another for Presbytery; and yet possibly most of all these sects run quite the wrong way, and yet every one is for his life, his soul, either for heaven or hell.

If thou say, Which is the way? I tell thee it is CHRIST, THE SON OF MARY, THE SON OF GOD. Jesus saith, I am the way, the truth, and the life; no man cometh to the Father but by me. So then thy business is, (if thou wouldst have salvation,) to see if Christ be thine, with all his benefits; whether he hath shewed thee that thy sins are washed away with his heart-blood, whether thou art planted into him, and whether thou have faith in him, so as to make a life out of him, and to conform thee to him; that is, such faith as to conclude that thou art righteous, because Christ is thy righteousness, and so constrained to walk with him as the joy of thy heart, because he saveth thy soul. And for the Lord's sake take heed, and do not deceive thyself, and think thou art in the way upon too slight grounds; for if thou miss of the way thou wilt miss of the prize, and if thou miss of that I am sure thou wilt lose thy soul, even that soul which is more worth than the whole world.

But I have treated more largely on this in my book of two covenants, and therefore shall pass it now; only I beseech thee to have

a care

a care of thy ſoul, and that thou mayeſt ſo do, take this counſel:

Miſtruſt thy own ſtrength, and throw it away; down on thy knees in prayer to the Lord for the ſpirit of truth; ſearch his word for direction; flee ſeducers company; keep company with the ſoundeſt Chriſtians, and be ſure thou have a care of Quakers, Ranters, and Free-willers; Alſo do not have too much company with ſome Anabaptiſts, though I go under that name myſelf. I tell thee this is ſuch a ſerious matter, and I fear thou wilt ſo little regard it, that the thought of the worth of the thing, and of thy too light regarding of it, doth even make my heart ake whilſt I am writing to thee. The Lord teach thee the way by his ſpirit, and then I am ſure thou wilt know it. So run.

Only by the way, let me bid thee have a care of two things, and ſo I ſhall paſs to the next thing.

1. Have a care of relying on the outward obedience to any of God's commands, or thinking thyſelf ever the better in the ſight of God for that.

2. Take heed of fetching peace for thy ſoul from any inherent righteouſneſs: But if thou canſt believe, that as thou art juſtified freely by the love of God, through the redemption that is in Chriſt; and that God for Chriſt's ſake hath forgiven thee, not becauſe he ſaw any thing done, or to be done, in or by thee, to move him thereunto to do it; for that is

the right way; the Lord put thee into it, and keep thee in it.

The ſecond direction.

As thou ſhouldſt get into the way, ſo thou ſhouldſt alſo be much in ſtudying and muſing on the way. You know men that would be expert in any thing, they are uſually much in ſtudying of that thing, and ſo likewiſe is it with thoſe that quickly grow expert in any way. This therefore thou ſhouldſt do: let thy ſtudy be much exerciſed about Chriſt, which is the way, what he is, what he hath done, and why he is what he is, and why he hath done what is done; as, why he took upon him the form of a ſervant, Phil. ii. why he was made in the likeneſs of a man; why he cried; why he died; why he bare the ſin of the world; why he was made ſin, and why he was made righteouſneſs; why he is in heaven in the nature of man, and what he doth there. Be much in muſing and conſidering of theſe things; be thinking alſo enough of thoſe places which thou muſt not come near, but leave ſome on this hand, and ſome on that hand; as it is with thoſe that travel into other countries, they muſt leave ſuch a gate on this hand, and ſuch a bush on that hand, go by ſuch a place, where ſtandeth ſuch a thing. Thus therefore you muſt do, Avoid ſuch things which are expreſsly forbidden in the word of God. Withdraw thy foot far from her, and come

come not nigh the door of her house; for her steps take hold of hell, going down to the chambers of death. And so of every thing that is not in the way, have a care of it, that thou go not by it; come not near it, have nothing to do with it. So run.

The third direction.

Not only thus, but, in the next place, Thou must strip thyself of those things that may hang upon thee, to the hindering of thee in the way to the kingdom of heaven, as covetousness, pride, lust, or whatever else thy heart may be inclining unto, which may hinder thee in this heavenly race. Men that run for a wager, if they intend to win as well as run, they do not use to incumber themselves, or carry those things about them that may be any hindrance to them in their running. Every man that striveth for the mastery is temperate in all things; That is, he layeth aside every things that would be any wise a disadvantange to him; as saith the apostle, Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us. It is but in vain to talk of going to heaven, if thou let thy heart be incumbered with those things that would hinder. Would you not say that such a man would be in danger of losing, though he run, if he fill his pockets with stones, hang heavy garments on his shoulders, and great lumpish

shoes

ſhoes on his feet? So it is here, thou talkeſt of going to heaven, and yet filleſt thy pockets with ſtones, *i. e.* filleſt thy heart with this world, letteſt that hang on thy ſhoulders, with its profits and pleaſures: Alas, alas, thou art widely miſtaken: If thou intendeſt to win, thou muſt ſtrip, thou muſt be temperate in all things. Thou muſt ſo run.

The fourth direction.

Beware of by-paths; take heed thou doſt not turn into thoſe lanes which lead out of the way. There are crooked paths, paths in which men go aſtray, paths that lead to death and damnation, but take heed of all thoſe. Some of them are dangerous becauſe of practice, ſome becauſe of opinion, but mind them not; mind the path before thee, look right before thee, turn neither to the right hand nor to the left, but let thine eyes look right on, even before thee; Ponder the path of thy feet, and let all thy ways be eſtabliſhed. Turn not to the right hand nor to the left: Remove thy foot far from evil. This counſel being not ſo ſeriouſly taken as given, is the reaſon of that ſtarting from opinion to opinion, reeling this way and that way, out of this lane into that lane, and ſo miſſing the way to the kingdom. Though the way to heaven be but one, yet there are many crooked lanes and by-paths ſhoot down upon it, as I may ſay. And again, notwithſtanding the kingdom of heaven be

be the biggeſt city, yet uſually thoſe by-paths are moſt beaten, moſt travellers go thoſe ways; and therefore the way to heaven is hard to be found, and as hard to be kept in by reaſon of theſe. Yet, nevertheleſs, it is in this caſe as it was with the harlot of Jericho; ſhe had one ſcarlet thread tied in her window, by which her houſe was known: So it is here, the ſcarlet ſtreams of Chriſt's blood run throughout the way to the kingdom of heaven; therefore mind that, ſee if thou do find the beſprinkling of the blood of Chriſt in the way, and if thou do, be of good cheer, thou art in the right way; but have a care thou beguile not thyſelf with a fancy; for then thou mayeſt light into any lane or way; but that thou mayeſt not be miſtaken, conſider, though it ſeem never ſo pleaſant, yet if thou do not find that in the very middle of the road there is written with the heart-blood of Chriſt, that he came into the world to ſave ſinners, and that we are juſtified, though we are ungodly: ſhun that way; for this it is which the apoſtle meaneth when he ſaith, We have boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way which he hath conſecrated for us, through the vail, that is to ſay, his fleſh. How eaſy a matter is it in this our day, for the devil to be too cunning for poor ſouls, by calling his by-paths the way to the kingdom! If ſuch an opinion or fancy be but cried up by one or more, this inſcription being ſet upon it by the devil, [This is the way of

[God,

God, how ſpeedily, greedily, and by heaps, do poor ſimple ſouls throw away themſelves upon it; eſpecially if it be daubed over with a few external acts of morality, if ſo good! But this is becauſe men do not know painted by-paths from the plain way to the kingdom of heaven. They have not yet learned the true Chriſt, and what his righteouſneſs is, neither have they a ſenſe of their own inſufficiency; but are bold, proud, preſumptuous, ſelf-conceited. And therefore,

The Fifth direction.

Do not thou be too much in looking too high in thy journey heavenwards. You know men that run a race do not uſe to ſtare and gaze this way and that, neither do they uſe to caſt up their eyes too high, leſt haply, through their too much gazing with their eyes after other things, they in the mean time ſtumble, and catch a fall. The very ſame caſe is this: if thou gaze and ſtare after every opinion and way that comes into the world, alſo if thou be prying overmuch into God's ſecret decrees, or let thy heart too much entertain queſtions about ſome nice fooliſh curioſities, thou mayſt ſtumble and fall, as many hundreds in England have done, both in ranting and quakery to their own eternal overthrow, without the marvellous operation of God's grace be ſuddenly ſtretched forth to bring them back again. Take heed therefore, follow not that proud

lofty

lofty ſpirit, that devil-like, cannot be content with his own ſtation. David was of an excellent ſpirit, where he ſaith, Lord, my heart is not haughty, nor mine eyes lofty, neither do I exerciſe myſelf in great matters, or things too high for me. Surely I have behaved and quieted myſelf as a child that is weaned of his mother: My ſoul is even as a weaned child. Do thou ſo run.

The ſixth direction.

Take heed that you have not an ear open to every one that calleth after you as you are in your journey. Men that run, you know, if any do call after them, ſaying, I would ſpeak with you, or go not too faſt, and you ſhall have my company with you, if they run for ſome great matter, they uſe to ſay, alas, I cannot ſtay, I am in haſte, pray talk not to me now: neither can I ſtay for you, I am running for a wager: If I win I am made, if I loſe I am undone, and therefore hinder me not. Thus wiſe are men when they run for corruptible things, and thus ſhouldſt thou do, and thou haſt more cauſe ſo do ſo than they, foraſmuchas they run but for things that laſt not, but thou for an incorruptible glory. I give thee notice of this betimes, knowing that thou ſhalt have enough call after thee, even the devil, ſin, this world, vain company, pleaſures, profits, eſteem among men, eaſe, pomp, pride, together with an innumerable company, of ſuch

ſuch companions; one crying, ſtay for me, the other ſaying, Do not leave me behind; a third ſaying, And take me along with you. What, will you go, ſaith the devil, without your ſins, pleaſures, and profits? Are you ſo haſty? Can you not ſtay and take thoſe along with you? Will you leave your friends and companions behind you? Can you not do as your neighbours do, carry the world, ſin, luſt, pleaſure, profit, eſteem among men, along with you? Have a care thou do not let thine ear be open to the tempting, enticing, alluring, and ſoul entangling flatteries of ſuch ſink-ſouls as theſe are. My ſon, ſaith Solomon, if ſinners entice thee, conſent thou not.

You know what it coſt the young man which Solomon ſpeaks of in the 7th of the Proverbs, that was enticed by a harlot; With much fair ſpeech ſhe won him, and cauſed him to yield, with the flattering of her lips ſhe forced him, till he went after her as an ox to the ſlaughter, or as a fool to the correction of the ſtocks; even ſo far, till the dart ſtruck through his liver, and knew not that it was for his life. Hearken unto me now therefore, ſaith he, O ye children, and attend to the words of my mouth, let not thine heart decline to her ways, go not aſtray in her paths, for ſhe hath caſt down many wounded, yea, many ſtrong men have been ſlain, (that is, kept out of heaven): by her houſe is the way to hell, going down to the chambers of death. Soul, take this counſel, and ſay, Satan, ſin, luſt, pleaſure, profit

profit, pride, friends, companions, and every thing elſe, let me alone, ſtand off, come not nigh me, for I am running for heaven, for my ſoul, for God, for Chriſt, from hell and everlaſting damnation; if I win, I win all, and if I loſe, I loſe all: let me alone, for I will not hear. So run.

The ſeventh direction.

In the next place, be not daunted though thou meeteſt with never ſo many diſcouragements in thy journey thither. That man that is reſolved for heaven, if Satan cannot win him by flatteries, he will endeavour to weaken him by diſcouragements: ſaying, thou art a ſinner, thou haſt broke God's law, thou art not elected, thou comeſt too late, the day of grace is paſt, God doth not care for thee, thy heart is naught, thou art lazy, with a hundred other diſcouraging ſuggeſtions. And thus it was with David, where he ſaith, I had fainted, unleſs I had believed to ſee the loving-kindneſs of the Lord in the land of the living. As if he ſhould ſay, the devil did ſo rage, and my heart was ſo baſe, that had I judged according to my own ſenſe and feeling, I had been abſolutely diſtracted, but I truſted to Chriſt in the promiſe, and looked that God would be as good as his promiſe, in having mercy upon me, an unworthy ſinner: and this is that which encouraged me, and kept me from fainting. And thus muſt thou do when Satan, or

the

the law, or thy own conſcience, do go about diſhearten thee, either by the greatneſs of thy ſins, the wickedneſs of thy heart, the tediouſneſs of the way, the loſs of outward enjoyments, the hatred that thou wilt procure from the world, or the like; then thou muſt encourage thyſelf with the freeneſs of the promiſes, tender heartedneſs of Chriſt, the merits of his blood, the freeneſs of his invitations to come in, the greatneſs of the ſin of others that have been pardoned, and that the ſame God, thro' the ſame Chriſt, holdeth forth the ſame grace as free as ever. If theſe be not thy meditations, thou wilt draw very heavily in the way to heaven, if thou do not give up all for loſt, and ſo knock off from following any farther; therefore, I ſay, take heart in thy journey, and ſay to them that ſeek thy deſtruction, Rejoice not againſt me, O my enemy, for when I fall I ſhall ariſe, when I ſit in darkneſs the Lord ſhall be a light unto me. So run.

The eighth direction.

Take heed of being offended at the croſs that thou muſt go by before thou come to heaven. You muſt underſtand (as I have already touched) that there is no man that goeth to heaven, but he muſt go by the croſs. The croſs is the ſtanding way-mark by which all they that go to glory muſt paſs.

We muſt through much tribulation enter into the kingdom of heaven. Yea, and all that

that will live godly in Christ Jesus shall suffer persecution. If thou art in the way to the kingdom, my life for thine thou wilt come at the cross shortly. (the Lord grant thou dost not shrink at it, so as to turn thee back again.) If any man will come after me, saith Christ, let him deny himself, and take up his cross daily, and follow me. The cross it stands, and hath stood, from the beginning, as a way-mark to the kingdom of heaven. You know, if one ask you the way to such and such a place, you, for the better direction, do not only say, this is the way, but then also say, you must go by such a gate, by such a stile, such a bush, tree, bridge, or such like: Why so it is here; art thou enquiring the way to heaven? Why I tell thee Christ is the way; into him thou must get, into his righteousness, to be justified; and if thou art in him, thou wilt presently see the cross, thou must go close by it, thou must touch it, nay, thou must take it up, or else thou wilt quickly go out of the way that leads to heaven, and turn up some of those crooked lanes that lead down to the chambers of death.

Now thou mayest know the cross by these six things.

1. It is known in the doctrine of justification. 2. In the doctrine of mortification. 3. In the doctrine of perseverance. 4. In self-

denial. 5. Patience. 6. Communion with poor ſaints.

1. In the doctrine of juſtification, there is a great deal of the croſs in that; a man is forced to ſuffer the deſtruction of his own righteouſneſs for the righteouſneſs of another. This is no eaſy matter for a man to do; I aſſure you it ſtreteheth every vein in his heart, before he will be brought to yield to it. What for a man to deny, reject, abhor, and throw away all his prayers, tears, alms, keeping of ſabbaths, hearing, reading, with the reſt, in the point of juſtification, and to count them accurſed; and to be willing, in the very midſt of the ſenſe of his ſins, to throw himſelf wholly upon the righteouſneſs and obedience of another man, abhorring his own, counting it as deadly ſin, as the open breach of the law: I ſay, to do this in deed and in truth, is the biggeſt piece of the croſs: and therefore Paul calleth the very thing a ſuffering; where he ſaith, And I have ſuffered the loſs of all things (which principally was his righteouſneſs) that I might win Chriſt, and be found in him, not having (but rejecting) my own righteouſneſs. That is the firſt.

2. In the doctrine of mortification is alſo much of the croſs. Is it nothing for a man to lay hands on his vile opinions, on his vile ſins, of his boſom ſins, of his beloved, pleaſant, darling ſins, that ſtick as cloſe to him as the fleſh ſticks to the bones? What, to loſe all theſe brave things that my eyes behold, for

that

that which I never ſaw with my eyes? What, to loſe my pride, my covetouſneſs, my vain company, ſports and pleaſures, and the reſt? I tell you this is no eaſy matter; if it were, what need all thoſe prayers, ſighs, watchings? What need we be ſo backward to it? Nay, do you not ſee, that ſome men, before they will ſet about this work they will even venture the loſs of their ſouls, heaven, God, Chriſt, and all? What means elſe all thoſe delays and off-putts, ſaying, Stay a little longer, I am loth to leave my ſins while I am ſo young, and in health? Again, what is the reaſon elſe that others do it ſo by halves, coldly and ſeldom, notwithſtanding they are convinced over and over; nay, and alſo promiſe to amend, and yet all's in vain? I will aſſure you, to cut off right hands, and to pluck out right eyes, is no pleaſure to the fleſh.

3. The doctrine of perſeverance is alſo croſs to the fleſh; which is not only to begin but to hold out, not only to bid fair, and to ſay, Would I had heaven, but ſo to know Chriſt, to put on Chriſt, and walk with Chriſt ſo as to come to heaven. Indeed it is no great matter to begin to look for heaven, to begin to ſeek the Lord, to begin to ſhun ſin; O but it's a great matter to continue with God's approbation! My ſervant Caleb, ſaith God, is a man of another ſpirit, he hath followed me (followed me always, he hath continually followed me) fully, he ſhall poſſeſs the land. Almoſt all the many thouſands of the children

of Iſrael in their generation, fell ſhort of perſeverance when they walked from Egypt towards the land of Canaan. Indeed they went to work at firſt pretty willingly, but they were very ſhort-winded, they were quickly out of breath, and in their hearts they turned back again to Egypt.

It is an eaſy matter for a man to run hard for a ſpurt, for a furlong, for a mile or two; O, but to hold out for a hundred, for a thouſand, for ten thouſand miles, that man that doth this, he muſt look to meet with croſs pain, and weariſomneſs to the fleſh, eſpecially if as he goeth he meeteth with briars and quag-mires, and other incumbrances, that make his journey ſo much the more painfuller.

Nay, do you not ſee with yours eyes daily, that perſeverance is a very great part of the croſs? why elſe do men ſo ſoon grow weary? I could point out many, that after they have followed the ways of God about a twelve-month, others it may be two, three, or four (ſome more, and ſome leſs) years, they have been beat out of wind, have taken up their lodging and reſt before they have got half way to heaven, ſome in this, ſome in that ſin, and have ſecretly, nay, ſometimes openly ſaid, the way is too ſtrait, the race too long, that religion too holy, and cannot hold out, I can go no farther.

And ſo likewiſe of the other three, (to wit,) patience, ſelf-denial, communion and communication

nication with and to the poor ſaints: How hard are theſe things? It is an eaſy matter to deny another man, but it is not ſo eaſy a matter to deny one's ſelf; to deny myſelf out of love to God, his goſpel, to his ſaints, of this advantage, and of that gain; nay, of that which otherwiſe I might lawfully do, were it not for offending them. That ſcripture is but ſeldom read, ſeldomer put in practice, which ſaith, I will eat no fleſh while the world ſtandeth, if it make my brother to offend; again, We that are ſtrong ought to bear the infirmities of the weak, and not to pleaſe ourſelves. But how froward, how haſty, how peeviſh and and ſelf-reſolved are the generality of profeſſors at this day! Alſo how little conſidering the poor, unleſs it be to ſay, Be thou warmed and filled! But to give is a ſeldom work; alſo eſpecially to give to any poor: I tell you all things are croſs to fleſh, and blood; and that man that hath but a watchful eye over the fleſh, and alſo ſome conſiderable meaſure of ſtrength againſt it, he ſhall find his heart in theſe things like unto a ſtarting horſe, that is rid without a curbing bridle, ready to ſtart at every thing that is offenſive to him; yea, and ready to run away too, do what the rider can.

It is the croſs which keepeth thoſe that are kept from heaven. I am perſuaded, were it not for the croſs, where we have one profeſſor we ſhould have twenty; but this croſs, that is it which ſpoileth all.

Some men, as I ſaid before, when they come at the croſs, they can go no farther, but back again to their ſins they muſt go. Others they ſtumble at it, and break their necks; others again, when they ſee the croſs is approaching, they turn aſide to the left hand, or to the right hand, and ſo think to get heaven another way; but they will be deceived. For all that will live godly in Chriſt Jeſus, mark, ſhall be ſure to ſuffer perſecution. There are but few when they come at the croſs, cry, Welcome croſs, as ſome of the martyrs did to the ſtake they were burned at: Therefore, if you meet with the croſs in thy journey, in what manner ſoever it be, be not daunted, and ſay, Alas, what ſhall I do now! But rather take courage, knowing, that by the croſs is the way to the kingdom. Can a man believe in Chriſt and not be hated by the devil? Can he make a profeſſion of this Chriſt, and that ſweetly and convincingly, and the children of Satan hold their tongue? or the devil endure that Chriſt Jeſus ſhould be honoured both by faith and a heavenly converſation, and let that ſoul alone at quiet? Did you never read, that the dragon perſecuted the woman? And that Chriſt ſaith, In the world you ſhall have tribulation?

The ninth direction.

Beg of God that he would do theſe two things for thee: Firſt, Enlighten thine underſtanding:

standing: And, secondly, In the thy will. If these two be but effectually done, there is no fear but thou wilt go safe to heaven.

One of the great reasons why men and women do so little regard the other world, it is because they see so little of it. And the reason why they see so little of it is, because they have their understanding darkened: and therefore, saith Paul, Do not you believers walk as do other Gentiles, even in the vanity of their minds, having their understanding darkened, being alienated from the life of God through the ignorance (or foolishness) that is in them, because of the blindness of their heart. Walk not as those, run not with them: alas, poor souls, they have their understandings darkened, their hearts blinded, and that is the reason they have such undervaluing thoughts of the Lord Jesus Christ, and the salvation of their souls. For when men do come to see things of another world, what a God, what a Christ, what a heaven, and what an eternal glory there is to be enjoyed; also when they see that it is possible for them to have a share in it, I tell you it will make them run through thick and thin to enjoy it. Moses, having a sight of this, because his understanding was enlightened, he feared not the wrath of the king, but chose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season. He refused to be called the son of the king's daughter; accounting it wonderful riches to be accounted worthy of suffering

for Christ, with the poor despised saints; and that was because he saw him who was invisible, and had respect unto the recompence of reward. And this is that which the apostle usually prayeth for in his epistles for the saints, namely, That they might know what is the hope of God's calling, and the riches of the glory of his inheritance in the saints; and that they might be able to comprehend with all saints, what is the breadth, and length, and depth, and know the love of Christ, which passeth knowledge. Pray therefore that God would enlighten thy understanding; that will be a very great help unto thee. It will make thee endure many a hard brunt for Christ; as Paul saith, After you were illuminated, ye endured a great fight of afflictions. —— You took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. If there be never such a rare jewel lying just in a man's way, yet if he sees it not, he will rather trample upon it than stoop for it, and it is because he sees it not. Why, so it is here, though heaven be worth never so much, and thou hast never so much need of it, yet if thou see it not, that is, have not thy understanding opened or enlightened to see, thou wilt not regard at all; therefore cry to the Lord for enlightning grace, and say, Lord, open my blind eyes; Lord, take the vail off my dark heart, shew me the things of the other world, and let me see the sweetness,

...ds, glory, and excellency of them for Christ his sake. This the first.

The tenth direction.

Cry to God that he would inflame thy will also with the things of the other world. For when a man's will is fully set to do such or such a thing, then it must be a very hard matter that shall hinder that man from bringing about his end. When Paul's will was set resolvedly to go to Jerusalem, (tho' it was signified to him before, what he should suffer,) he was not daunted at all; nay, saith he, I am ready, (or willing) not only to be bound, but also to die at Jerusalem, for the name of the the Lord Jesus. His will was inflamed with love to Christ; and therefore all the persuasions that could be used wrought nothing at all.

Your self-willed people nobody knows what to do with them; we use to say he will have his own will, do all what you can. Indeed to have such a will for heaven, is an admirable advantage to a man that is resolved, and hath his will fixed, saith he, I will do my best to advantage myself; I will do my worst to hinder my enemies; I will not give out as long as I can stand; I will have it or I will lose my life: though he slay me yet will I trust in him; I will not let thee go except thou bless me. I will, I will, I will, O this blessed enflamed will for heaven! What is it like? If a man be willing,

ding, then any argument shall be matter of encouragement; but if unwilling, then any argument shall give discouragement; this is seen both in saints and sinners; in them that are the children of God, and also those that are the children of the devil. As,

1. The saints of old, they being willing and resolved for heaven, what could stop them? Could fire and faggot, sword or halter, stinking dungeons, whips, bears, bulls, lions, cruel rackings, stoning, starving, nakedness, &c. and in all these things they were more than conquerors, through him that loved them; who had also made them willing in the day of his power.

2. See again, on the other side, the children of the devil, because they are not willing, how many shifts and starting-holes they will have. I have married a wife, I have a farm, I shall offend my landlord, I shall offend my master, I shall lose my trading, I shall lose my pride, my pleasures, I shall be mocked and scoffed, therefore I dare not come. I, saith another, will stay till I am older, till my children are out, till I am got a little aforehand in the world, till I have done this and that, and the other business;——but alas, the thing is, they are not willing: for, were they but soundly willing, these and a thousand such as these, would hold them no faster than the cords held Samson, when he broke them like burnt flax. I tell you the will is all; that is one of the chief things which turns the wheel either backwards

backwards or forwards; and God knoweth that full well, and so likewise doth the devil; and therefore they both endeavour very much to strengthen the will of their servant: God, he is for making of his a willing people to serve him; and the devil, he doth what he can to possess the will and affection of those that are his with love to sin; and therefore when Christ comes close to the matter, indeed, saith he, You will not come to me. How often would I have gathered you as a hen doth her chickens, but you would not. The devil hath possessed their wills, and so long he was sure enough of them. O therefore cry hard to God to inflame thy will for heaven and Christ: thy will, I say, if that be rightly set for heaven, thou wilt not be beat off with discouragements; and this was the reason that when Jacob wrestled with the angel, though he lost a limb, as it were, and the hollow of his thigh was put out of joint as he wrestled with him, yet, saith he, I will not, mark, I will not let thee go, except thou bless me. Get thy will tipt with heavenly grace, and resolution against all discouragements, and then thou goest full speed for heaven; but if thou faulter in thy will, and be not sound there, thou wilt run hobbling and halting all the way thou runnest, and also to be sure wilt fall short at last. The Lord give thee a will and courage.

Thus have I done with directing thee how to run to the kingdom; be sure thou keep in memory what I have said unto thee, lest thou lose

loſe thy way. But becauſe I would have thee think of them, take all in ſhort in this little bit of paper.

1. Get into the way. 2. Then ſtudy on it. 3. Then ſtrip, and lay aſide every thing that would hinder. 4. Beware of by-paths. 5. Do not gaze and ſtare too much about thee, but be ſure to ponder the paths of thy feet. 6. Do not ſtop for any that call after thee, whether it be the world, the fleſh, or the devil; for all theſe will hinder thy journey, if poſſible. 7. Be not daunted with any diſcouragements thou meeteſt with as thou goeſt. 8. Take heed of ſtumbling at the croſs. 9. Cry hard to God for an enlightened heart, and a willing mind, and God give thee a proſperous journey.

Yet before I do quite take my leave of thee, let me give thee a few motives along with thee. It may be they will be as good as a pair of ſpurs to prick on thy lumpiſh heart in this rich journey.

The firſt motive.

Conſider there is no way but this, thou muſt either win or loſe. If thou winneſt, then heaven, God, Chriſt, glory, eaſe, peace, life, yea, life eternal, is thine; thou ſhalt be made equal to the angels in heaven; thou ſhalt ſorrow no more, ſigh no more, feel no more pain; thou ſhalt be out of the reach of ſin, hell, death, the devil, the grave, and whatever elſe may endeavour thy hurt. But contrariwiſe, and

thou loſe, then thy loſs is heaven, glory, God, Chriſt, eaſe, peace, and whatever elſe which tendeth to make eternity comfortable to the ſaints; beſides, thou procureſt eternal death, ſorrow, pain, blackneſs, and darkneſs, fellowſhip with devils, together with the everlaſting damnation of thy own ſoul.

The ſecond motive.

Conſider that this devil, this hell, death and damnation, followeth after thee as hard as they can drive, and have their commiſſion ſo to do by the law, againſt which thou haſt ſinned; and therefore for the Lord's ſake make haſte.

The third motive.

If they ſeize upon thee before thou get to the city of refuge, they will put an everlaſting ſtop to thy journey. This alſo cries, Run for it.

The fourth motive.

Know alſo, that now heaven-gates, the heart of Chriſt, with his arms, are wide open to receive thee. O methinks that this conſideration, that the devil followeth after to deſtroy, and that Chriſt ſtandeth open-armed to receive, ſhould make thee reach out and fly with

with all haſte and ſpeed! And therefore,

The fifth motive.

Keep thine eyes upon the prize; be ſure that thy eyes be continually upon the profit thou art like to get. The reaſon why men are ſo apt to faint in their race for heaven, it lieth chiefly in either of theſe two things:

1. They do not ſeriouſly conſider the worth of the prize: or elſe if they do, they are afraid it is too good for them; but muſt loſe heaven for want of conſidering the prize and the worth of it. And therefore, that thou mayeſt not do the like, keep thy eye much upon the excellency, the ſweetneſs, the beauty, the comfort, the peace, that is to be had there by thoſe that win the prize. This was that which made the apoſtle run thro' any thing; good report, evil report, perſecution, affliction, hunger, nakedneſs, peril by ſea, and peril by land, bonds and impriſonments. Alſo it made others endure to be ſtoned, ſawn aſunder, to have their eyes bored out with augers, their bodies broiled on gridirons, their tongues cut out of their mouths, boiled in caldrons, thrown to the wild beaſts, burned at the ſtake, whipped at poſts, and a thouſand other fearful torments, while they looked not at the things that are ſeen, (as the things of this world,) but at the things that are not ſeen: for the things which are ſeen are temporal; but the things which

which are not seen are eternal. O this word eternal, that was it that made them, that when they might have had deliverance, they would not accept of it, for they knew in the world to come they should have a better resurrection.

And do not let the thoughts of the rareness of the place make thee say in thy heart, This is too good for me; for I tell thee, heaven is prepared for whosoever will accept of it, and they shall be entertained with hearty good welcome. Consider therefore, that as bad as thou have got thither; thither went forubbed beggarly Lazarus, &c. Nay, it is prepared for the poor: Hearken, my beloved brethren, saith James, take notice of it, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom? Therefore take heart and run, man. And,

The sixth motive.

Think much of them that are gone before. First, How really they go into the kingdom. Secondly, How safe they are in the arms of Jesus; would they be here again for a thousand worlds? Or if they were, would they be afraid that God would not make them welcome? Thirdly, What would they judge of thee if they knew thy heart began to fail thee in thy journey, or thy sin began to allure thee, and to persuade thee to leap thy race? would they not call thee a thousand fools! and, say,

O, that

O, that he did but see what we see, feel what we feel, and taste of the dainties that we taste of! O, if he was one quarter of an hour to behold, to see, to feel, to taste and enjoy, but the thousandth part of what we enjoy, what would he do? What would he suffer? What would he leave undone? Would he favour sin? Would he love this world below? Would he be afraid of friends, or shrink at the most fearful threatnings that the greatest tyrants could invent to give him? Nay, those who have had but a sight of these things by faith, when they have been as far off from them as heaven from earth, yet they have been able to say with a comfortable and merry heart, as the bird that sings in the spring. That this and more shall not stop them from running to heaven. Sometimes, when my base heart hath been inclining towards this world, and to loiter in my journey towards heaven, the very consideration of the glorious saints and angels in heaven, what they enjoy, and what low thoughts they have of the things of this world, together, how they would befool me if they did but know that my heart was drawing back, hath caused me to ruth forward, to disdain these poor, low, empty, beggarly things, and to say to my soul, Come, soul, let us not be weary; let us see what this heaven is; let us even venture all for it, and try if that will quit the cost. Surely, Abraham, David, Paul, and the rest of the saints of God, were as wise as any are now, and yet they lost all for this glorious

glorious kingdom. O! therefore, love the Lord Jesus, devote thyself into his fear, I'll warrant thee he will give thee a goodly recompence. Reader, what sayst thou to this? art thou resolved to follow me? Nay resolve if thou canst to get before me. So run, that ye may obtain.

The seventh motive.

To encourage thee a little farther, set to the work, and when thou hast run thyself down weary, then the Lord Jesus will take thee up, and carry thee: Is not this enough to make any poor soul begin his race? Thou (perhaps) criest, O but I am feeble, I am lame &c. Well but Christ hath a bosom; consider, therefore, when thou hast run thyself down weary, he will put thee in his bosom: He shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young. This is the way that fathers take to encourage their children, saying, Run, sweet babe, till thou art weary, and then I will take thee up and carry thee. He will gather his lambs with his arms, and carry them in his bosom: When they are weary they shall ride.

The eighth motive.

Or else he will convey new strength from heaven into any soul, which will be as well. The

youths shall faint and be weary, and the young men shall utterly fail; but they that wait upon the Lord shall renew their strength; they shall mount up with wings like eagles, they shall run and not be weary, shall walk and not be faint. What shall I say besides what hath already been said? Thou shalt have good and easy lodging, good and wholesome diet, the bosom of Christ to lie in, the joys of heaven to feed on. Shall I speak of the satiety and of the duration of all these? Verily to describe them to the height is a work too hard for me to do.

The ninth motive.

Again, methinks the very industry of the devil, and the industry of his servants, &c. should make you that have a desire to heaven and happiness to run apace. Why, the devil, he will lose no time, spare no pains, also neither will his servants, both to seek the destruction of themselves and others; and shall not we be as industrious for our own salvation? Shall the world venture the damnation of their souls for a poor corruptible crown; and shall we not venture the loss of a few trifles for an eternal crown? Shall they venture the loss of eternal friends, as God to love, Christ to redeem, the Holy Spirit to comfort, heaven for habitation, saints and angels for company, and all this to get and hold communion with sin, and this world, and a few base, drunken, swearing, lying, covetous wretches, like themselves?

...es? And shall not we labour as hard, run as fast, seek as diligently, nay, a hundred times more diligently, for the company of these glorious eternal friends, though with the loss of such as these, nay, with the loss of ten thousand times better than these poor, low, base, contemptible things? Shall it be said at the last day, That wicked men made more haste to hell, than you did make to heaven? That they spent more hours, days, and that early and late, for hell, than you spent for that which is ten thousand thousand of thousand times better? O let it not be so, but run with all might and main.

Thus you see I have here spoken something, though but little. Now I shall come to make some use and application of what hath been said, and so conclude.

The first use.

You see here, that he that will go to heaven, he must run for it; yea, and not only run, but so run, that is, (as I have said,) to run earnestly, to run continually, to strip off every thing that would hinder in his race with the rest. Well then, do you so run.

1. And now let us examine a little. Art thou got into the right way? Art thou in Christ's righteousness? Do not say yes in thy heart, when in truth there is no such matter. It is a dangerous thing, you know, for a man to think he is in the right way, when he is in

the wrong. It is the next way for him to [illegible] his way, and not only ſo, but if he run [illegible] heaven, as thou ſayeſt thou doſt, even to lo[illegible] that too. O this is the miſery of moſt men to perſuade themſelves that they run right when they never had one foot in the way! The Lord give thee underſtanding here, or elſe thou art undone for ever. Prithee, ſoul, ſearch when it was thou turned out of thy ſin and righteouſneſs into the righteouſneſs of Jeſus Chriſt. I ſay, doſt thou ſee thyſelf in him? And is he more precious to thee than the whole world? Is thy mind muſing on him? Doſt thou count his company more precious than the whole world? Doſt thou count all things but poor, lifeleſs, empty, vain things, without communion with him? Doth his company ſweeten all things? and his abſence imbitter all things? Soul, I beſeech thee be ſerious, and lay it to heart, and do not take things of ſuch weighty concernment as the ſalvation or damnation of thy ſoul, without good ground.

2. Art thou unladen of the things of this world, as pride, pleaſures, profits, luſts, vanities? What! doſt thou think to run faſt enough with the world, thy ſins and luſts, in thy heart? I tell thee, ſoul, they that have laid all aſide, every weight, every ſin, and are got into the nimbleſt poſture, they find work enough to run; ſo to run as to hold out.

To

To run through all that oppoſition, all the joſtles, all theſe rubs, over all the ſtumbling-blocks, over all the ſnares, from all the intanglements, that the devil, ſin, the world, and their own hearts, lay before them: I tell thee, if thou art going heavenward, thou wilt find it no ſmall or eaſy matter. Art thou therefore diſcharged and unladen of theſe things? Never talk of going to heaven if thou art not. It is to be feared thou wilt be found among the many that will ſeek to enter in, and ſhall not be able.

The ſecond uſe.

If ſo, then in the next place, what will become of them that are grown weary before they have got half way thither? Why, man, it is he that holdeth out to the end that muſt be ſaved; it is he that overcometh that ſhall inherit all things; it is not every one that begins. Agrippa gave a fair ſtep for a ſudden, he ſteps almoſt into the boſom of Chriſt in leſs than half an hour. Thou (ſaith he to Paul) haſt almoſt perſuaded me to be a Chriſtian. Ah! but it was but almoſt; and ſo he had as good been never a whit; he ſtept fair indeed, but yet he ſtopt ſhort; he was hot while he was at it, but he was quickly out of wind. O this but almoſt! I tell you this but almoſt, it loſt his ſoul. Methinks I have ſeen ſomething how theſe poor wretches that get but almoſt to heaven, how fearfully their al-

moſt, and their but almoſt, will torment them in hell: when they ſhall cry out in the bitterneſs of their ſouls, ſaying, almoſt a Chriſtian. I was almoſt got into the kingdom, almoſt out of the hands of the devil, almoſt out of my ſins, almoſt, from under the curſe of God; almoſt, and that was all, almoſt, but not altogether. O that I ſhould be almoſt at heaven, and ſhould not go quite through! Friend, it is a ſad thing to ſit down before we are in heaven, and to grow weary before we come to the place of reſt; and if it ſhould be thy caſe, I am ſure thou doſt not ſo run as to obtain. But again,

The third uſe.

In the next place, What then will become of them that ſome time ſince were running poſt-haſte to heaven, (inſomuch that they ſeemed to out-ſtrip many,) but now are running as faſt back again? Do you think thoſe will ever come thither? What, to run back again to ſin, to the world, to the devil, back again to the luſt of the fleſh? Oh! It had been better for them not to have known the way of righteouſneſs, than after they have known it, to turn (to turn back again) from the holy commandment. Thoſe men ſhall not only be damned for ſin, but for profeſſing to all the world that ſin is better than Chriſt: For the man that runs back again, he doth as good as ſay, I have tried Chriſt, and I have tried

ſin,

ſin, and I do not find ſo much profit in Chriſt as in ſin. I ſay, this man declareth this, even by his running back again. O ſad! What a doom they will have, who were almoſt at heaven-gates, and then run back again. If any draweth back, ſaith Chriſt, my ſoul ſhall have no pleaſure in him. Again, No man having put his hand to the plough, that is, ſet forward (in the ways of God) and looking back, (turned back again,) is fit for the kingdom of heaven. And if not fit for the kingdom of heaven, then for certain he muſt needs be fit for the fire of hell: And therefore, (ſaith the apoſtle,) thoſe that bring forth theſe apoſtatiſing fruits, as briars and thorns, are rejected, being nigh unto curſing, whoſe end is to be burned. O there is never another Chriſt to love them by bleeding and dying for them! And if they ſhall not eſcape that neglect (then how ſhall they eſcape that reject and turn their backs upon) ſo great ſalvation? And if the righteous, that is, they that run for it, will find work enough to get to heaven, then where will the ungodly backſliding ſinner appear? Or if Judas the traitor, or Francis Spira the backſlider, were but now alive in the world to whiſper theſe men in the ear a little, and tell them what it hath coſt their ſouls for backſliding, ſurely it would ſtick by them, and make them afraid of running back again, ſo long as they had one day to live in this world.

The fourth uſe.

So again, fourthly, how like to theſe men's ſufferings will thoſe be, that have all this while ſat ſtill, and have not ſo much as ſet one foot forward to the kingdom of heaven. Surely he that backſlideth, and he that ſitteth ſtill in ſin, they are both of one mind; the one he will not ſtir, becauſe he loveth his ſins, and the things of this world; the other he runs back again, becauſe he loveth his ſins, and the things of this world: is it not one and the ſame thing? They are all one here, and ſhall not one and the ſame hell hold them hereafter? He is an ungodly one that did once look after him, and then ran quite back again; and therefore that word muſt certainly drop out of the mouth of Chriſt againſt them both, Depart from me ye curſed into everlaſting fire, prepared for the devil and his angels.

The fifth uſe.

Again, here you may ſee, in the next place, that is, They that will have heaven, muſt run for it; then this calls aloud to thoſe who began but a while ſince to run, I ſay, for them, to mend their pace if they intend to win; you know that they which come hindmoſt, had need run faſteſt. Friend, I tell thee, there be thoſe that have run ten years to thy one, nay, twenty to one, and yet if thou talk with them,

them, ſometimes they will ſay, they doubt they ſhall come late enough. How then will it be with thee? Look to it therefore that thou delay no time, not an hour's time, but part ſpeedily with all, with every thing that is an hindrance to thee in thy journey, and run; yea, and ſo run that thou mayeſt obtain.

The ſixth uſe.

Again, ſixthly, You that are old profeſſors, take you heed that the young ſtriplings of Jeſus, that began to ſtrip but the other day, do not out-run you, ſo as to have that ſcripture fulfilled on you, The firſt ſhall be laſt, and the laſt firſt; which will be a ſhame to you, and a credit to them. What, for a young ſoldier to be more courageous than he that hath been uſed to wars! To you that are hindermoſt, I ſay, ſtrive to out-run them that are before you; and you that are foremoſt, I ſay, hold your ground, and keep before them in faith and love, if poſſible; for indeed that is the right running, for one to ſtrive to out-run another; even for the hindermoſt to endeavour to overtake the foremoſt, and he that is before ſhould be ſure to lay out himſelf to keep his ground, even to the very utmoſt. But then,

The ſeventh uſe.

Again, How baſely do they behave themſelves

ſelves, how unlike are they to win, that think it enough to keep company with the hindmoſt? There are ſome men that profeſs themſelves ſuch as run for heaven as well as any; yet if there be but any lazy, ſlothful, cold, half-hearted profeſſors in the country, they will be ſure to take example by them; they think if they can but keep pace with them they ſhall do fair; but theſe do not conſider that the hindmoſt loſe the prize. You may know it if you will, that it coſt the fooliſh virgins dear for their coming too late. They that were ready went in with him, and the door was ſhut. Afterwards, (mark) afterwards came the other (the fooliſh) virgins, ſaying, Lord, open to us: But he anſwered and ſaid, depart, I know you not. Depart, lazy profeſſors, cold profeſſors, ſlothful profeſſors. O! methinks the word of God is ſo plain for the overthrow of your lazy profeſſors, that it is to be wondered men do take no more notice of it. How was Lot's wife ſerved for running lazily, and for giving but one look behind her, after the things ſhe left in Sodom? How was Eſau ſerved for ſtaying too long before he came for the bleſſing? And how were they ſerved that are mentioned in the 13th of Luke, for ſtaying till the door was ſhut? Alſo the fooliſh virgins; a heavy after-groan will they give that have thus ſtaid too long. It turned Lot's wife into a pillar of ſalt; it made Eſau weep with an exceeding loud and bitter cry; it made Judas hang himſelf; yea, and it will make thee curſe, the

the day in which thou waſt born, if thou miſs of the kingdom, as thou wilt certainly do, if this be thy courſe. But,

The eighth uſe.

Again, How, and if thou by thy lazy running ſhouldſt not only deſtroy thyſelf, but alſo thereby be the cauſe of the damnation of ſome other, for thou being a profeſſor, thou muſt think that others will take notice of thee; and becauſe thou art but a poor, cold, lazy runner, and one that ſeeks to drive the world and pleaſures along with thee: why, thereby others will think of doing ſo too. Nay, ſay they, why may not we as well as he? He is a profeſſor, and yet he ſeeks for pleaſures, riches, profits; he loveth vain company, and he is ſo and ſo, and profeſſeth that he is going for heaven; yea, and he ſaith alſo he doth not fear but he ſhall have entertainment; let us therefore keep pace with him, we ſhall fare no worſe than he. O how fearful a thing will it be, if thou ſhalt be inſtrumental to the ruin of others by thy halting in the way of righteouſneſs! Look to it, thou wilt have ſtrength little enough to appear before God, to give an account of the loſs of thy own ſoul; thou needeſt not have to give an account for others; why, thou didſt ſtop them from entering in. How wilt thou anſwer that ſaying, you would not enter in yourſelves, and them that would you hinder; for that ſaying will be eminently fulfilled

on

on them that through their own idleneſs do keeep themſelves out of heaven, and by giving others the ſame example, hinder them alſo.

The ninth uſe.

Therefore, now to ſpeak a word to both of you, and ſo I ſhall conclude.

1. I beſeech you, in the name of our Lord Jeſus Chriſt, that none of you do run ſo lazily in the way to heaven as to hinder either yourſelves or others. I know that even he which runs lazieſt, if he ſhould ſee a man running for a temporal life, if he ſhould ſo much neglect his own well-being in this world, as to venture, when he is a-running for his life, to pick up here and there a lock of wool that hangeth by the way-ſide, or to ſtep now and then aſide out of the way for to gather up a ſtraw or two, or any rotten ſtick; I ſay, if he ſhould do this when he is a-running for his life, thou wouldſt condemn him; and doſt thou not condemn thyſelf that doſt the very ſame in effect, nay worſe, that loitereſt in thy race, notwithſtanding thy ſoul, heaven, glory, and all is at ſtake. Have a care, have a care, poor wretched ſinner, have a care.

2. If yet there ſhall be any that, notwithſtanding this advice, will ſtill be flagging and loitering in the way to the kingdom of glory, be thou ſo wiſe as not to take example by them. Learn of no man farther than he followeth Chriſt.

Christ. But look unto Jesus, who is not only the author and finisher of faith, but who did, for the joy that was set before him, endure the cross, despise the shame, and is now set down at the right hand of God; I say, look to no man to learn of him no farther than he followeth Christ. Be ye followers of me, (saith Paul,) even as I am of Christ, 1 Cor. xi. 1. Though he was an eminent man, yet his exhortation was, that none should follow him any farther than he followed Christ.

Provocation.

Now that you may be provoked to run with the foremost, take notice of this. When Lot and his wife were running from cursed Sodom to the mountains, to save their lives, it is said, that his wife looked back from behind him, and she became a pillar of salt; and yet you see that neither her practice, nor the judgment of God that fell upon her for the same, would cause Lot to look behind him. I have sometimes wondered at Lot in this particular; his wife looked behind her, and died immediately, but let what would become of her, Lot would not so much as look behind him to see her. We do not read that he did so much as once look where she was, or what was become of her; his heart was indeed upon his journey, and well it might: there was the mountain before

before him, and the fire and brimstone behind him; his life lay at stake, and he had lost it if he had but looked behind him. Do thou so run; and in thy race remember Lot's wife, and remember her doom; and remember for what that doom did overtake her; and remember that God made her an example for all lazy runners, to the end of the world; and take heed thou fall not after the same example. But,

If this will not provoke thee, consider this, 1. Thy soul is thy own soul, that is either to be saved or lost; thou shalt not lose my soul by thy laziness. It is thy own soul, thy own ease, thy own peace, thy own advantage or disadvantage. If it were my own that thou art desired to be good unto, methinks reason should move thee somewhat to pity it. But alas, it is thy own, thy own soul. What shall it profit a man if he shall gain the whole world, and lose his own soul? God's people wish well to the souls of others, and wilt not thou wish well to thy own? And if this will not provoke thee, then think,

Again, 2. If thou lose thy soul, it is thou also that must bear the blame. It made Cain stark mad to consider that he had not looked to his brother Abel's soul. How much more will it perplex thee to think, that thou hadst not a care of thy own? And if this will not provoke thee to bestir thyself, think again,

3. That if thou wilt not run, the people of God are resolved to deal with thee even as

Lot

not dealt with his wife, that is, leave thee behind them. It may be thou haſt a father, mother, brother, &c. going poſt-haſte to heaven, wouldſt thou be willing to be left behind them? Surely no.

Again, 4. Will it not be a diſhonour to thee to ſee the very boys and girls in the country to have more wit than thyſelf? It may be the ſervants of ſome men, as the houſekeeper, plowman, ſcullion, &c. are more looking after heaven than their maſters. I am apt to think ſometimes, that more ſervants than maſters, that more tenants than landlords, will inherit the kingdom of heaven. But is not this a ſhame for them that are ſuch? I am perſuaded you ſcorn that your ſervants ſhould ſay that they are wiſer than you in the things of this world; and yet I am bold to ſay, that many of them are wiſer than you in the things of the world to come, which are of greater concernment.

Expoſtulation.

Well then, ſinner, what ſayſt thou? Where is thy heart? Wilt thou run? Art thou reſolved to ſtrip? Or art thou not? Think quickly, man, it is no dallying in this matter. Confer not with fleſh and blood; look up to heaven, and ſee how thou likeſt it; alſo to hell, (of which thou mayeſt underſtand ſomething in my book, called, A few ſighs from hell; or, The groans of a damned ſoul, which I wiſh to read ſeriouſly over,) and accordingly devote thyſelf.

thyself. If thou doſt not know the way, enquire at the word of God; if thou wanteſt company, cry for God's Spirit; if thou wanteſt encouragement, entertain the promiſes. But be ſure thou begin betimes; get into the way, run apace, and hold out to the end; and the Lord give thee a proſperous journey.

FAREWELL.

THE

LIFE and DEATH

OF

Mr. JOHN BUNYAN,

AUTHOR of *the* PILGRIM'S PROGRESS,

AND

Late PREACHER *of the* GOSPEL

AT

BEDFORD.

The righteous shall be in everlasting remembrance.

Psalm cxii. 6.

MR. John Bunyan was born at Elstow in the county of Bedford, within a little mile of that town, in the year 1628, of honest, but very poor parents, his original being so mean and despicable, his father by trade a mender of pots or kettles, vulgarly called a tinker; that I know not in whom the words of the great apostle to the Gentiles, in his first

chapter of the first epistle to the Corinthians, were more fully exemplified, than in Mr. Bunyan; the words are these, "For you see your "calling, brethren, how that not many wise "men after the flesh, not many mighty, not ma- "ny noble are called; but God hath chosen the "foolish things of the world to confound the "wise; that no flesh might glory in his pre- "sence:" And this he himself was ready upon all occasions to own, that God might have the glory of his own grace; for though his original and birth was but poor and despised, yet it pleased God to chuse him before many others to be an instrument for the bringing of many souls unto God: And that the grace of God that was given to him may be the more exceedingly magnified; we will give some brief account of what he was before the grace of God appeared to him.

His parents took care to give him that learning that was suitable to their condition, bringing him up to read and write; but so great was his natural depravity, and his proneness to all evil, that he quickly forgot both, being only wise to do evil; but to do or learn that which was good he had no heart or knowledge; addicting himself so much in his very childhood to cursing, swearing, lying, and blaspheming, that he had few equals in wickedness; insomuch that I remember I have heard him say, with grief of heart, he was a town sinner; that is to say, one notoriously

wicked

wicked, by all the town where he lived. Yet was not his conſcience ſeared.

But notwithſtanding all this wickedneſs of his, God did not utterly leave him, but followed him ſometimes with convictions, and ſometimes with judgments, but yet ſuch as had in them a mixture of mercy: At one time he fell into a creek of the ſea, and then hardly eſcaped drowning; and at another time fell out of a boat into the Bedford river, but there he was alſo preſerved, though with difficulty: But, alas! it was neither mercy nor judgment that could yet awaken him, for he had given himſelf up to the love of ſin, and after it he was reſolved to go on, whatever rubs he met with in the way.

Yet God left not himſelf without a witneſs in his ſoul, often checking him in one way or another: As one day being at Sly with his companions, a voice ſuddenly ſtarted from heaven in his ſoul, ſaying, Wilt thou leave thy ſins, and go to heaven, or have thy ſins, and go to hell? This put him into ſuch a conſternation, that he immediately left the ſport, and looking up to heaven, he thought he ſaw the Lord Jeſus looking down upon him, and threatning him with ſome grievious puniſhments for his ungodly practices.

But ſee the wiles of Satan: No ſooner had this made ſome impreſſion in his mind, but the devil ſuggeſted to him, That he had been a great and grievous ſinner, and that it was now too late for him to look after heaven, for

Christ would not forgive him, nor pardon his transgressions. And this was no other than the devil's usual practice; First, for to draw sinners to commit all iniquity with greediness, and then, to persuade them there is no hope of mercy left, that thereby the sinner may be prevailed with to go on in sin; And this was the effect that this suggestion drew to Mr. Bunyan; who looking upon himself as one that had sinned beyond the reach of mercy, thought within himself that he would take his fill of sin, it being the only pleasure he was ever like to take. And yet these pleasures of sin, through the wonderful operation of the Holy Spirit, were so often embittered to him, that he could take but little satisfaction in them. Thus the labour of the natural man, or man before conversion, doth but weary him, because he knoweth not the way to the city of God. Eccles. 10. 15.

Once being going on the full career of sin, and belching out oaths like the madman that Solomon speak of, who scatters abroad firebrands, arrows, and death, he was reproved severely by a woman who was a notorious sinner herself, who told him that he was the ugliest fellow for swearing that ever she heard in all her life; and that by his doing this, he was able to spoil all the youth in the town if they came but into his company. This reproof coming from such a woman whom he knew to be very wicked and ungodly, filled him with secret shame, and wrought more

with

with him than many that had been given him before by those that were sober and godly, and made him wish that he had never known what it was to be a swearer, and even made him out of love with it, and from that time forward even much to refrain from it.

In a little time after he fell into the company of a poor man, that made profession of religion, whose discourse of religion, and of the scriptures, so affected Mr. Bunyan, that he betook himself to reading the Bible, especially the historical part thereof, but was yet ignorant both of the corruption and depravity of his nature, and by a necessary consequence, of the want and worth of Jesus Christ to save him.

However, this produced outward reformation, both in his words and life, and he now was fallen into a kind of legal religion; working for life, and making up a righteousness for himself thereby; so that while he thought he kept the commandments he had comfort; but when at sometimes he broke any of them, then his conscience was full of guilt and trouble; but then upon his sorrow and repentance he healed himself again, and thought thereby he had made God amends, and all was well.

And thus he continued for some time, very near a year, his neighbours all that time taking him for a very good man, and wondering at his reformation. Though indeed all that time he was as far from the way of life, as

when he was the moſt prophane; though as himſelf phraſes it, his change of life and manners was as remarkable as for a Tom of Bedlam to become a ſober man.

And now thoſe that ſpoke ill of him before, began to praiſe and commend him, which notwithſtanding his reformation, puffed him up with pride, and filled him with hypocriſy.

But alas! this was but lopping off the branches of ſin, whilſt the root of unregeneracy remained. Not long after the providence of God ſo ordered it, that Mr. Bunyan went to Bedford to work upon his calling, (being his father's trade, a tinker,) and happened there to hear three or four poor women, who were ſitting in the ſun, diſcourſing together about the things of God; which cauſed him to draw near to them, for he was by this time himſelf become a mighty talker of religion; but when he heard them a while, as himſelf confeſſed, he heard indeed, but he underſtood not, for they ſpoke of things above his reach; diſcourſing on the new-birth, and the work of God on their hearts, and how they were convinced of their miſerable ſtate by nature; they talked how God had viſited their ſouls with his love in the Lord Jeſus, and with what words and promiſes they had been refreſhed, comforted and ſupported againſt the temptations of the evil one in particular, and told each other by which they had been afflicted, and how they were born up under his aſſaults. He heard them likewiſe diſcourſe of the wretchedneſs

ednes of their own hearts and of their unbelief; and of contemning and abhorring their own righteousnes, as filthy and insufficient to do them good. And all this appeared to him to be spoken with such pleasantnes of scripture-language, and with such an appearance of grace in all they said, that they seemed to him as if they had found a new world; or as if they were people that dwelt alone, and were not to be reckoned among their neighbours.

It was upon this discourse of theirs that he began to feel some unusual agitations in his own heart, and to be conscious to himself that his condition was not so good as he had thought it to be; because in all his thoughts about religion and salvation, the new birth never entered into his mind, but found it was a thing he wholly was a stranger to, and unacquainted with; nor did he ever know the comfort of a word or promise, nor the deceitfulnes and treachery of his own wicked heart, and as for secret thoughts, he had never taken any notice of them, nor did he at all understand what Satan's temptations were, or how they were to be withstood, or resisted.

But however, this discourse of these good women mightily affected him, and made him very desirous to hear further of these things; and therefore he made it his business to be going often into the company of those people: for God had touched his heart by their discourse, and he could not stay away. And so

intent was his mind upon the knowledge of these things, that his heart was like the horse-leech at the vein, still crying out, Give, give, Prov. 30. 15. And now nothing but the revelation of the myſtery of faith in his own heart, could ſatisfy him, for his whole ſoul was ſo fixed on eternity, and the things of the kingdom of God, ſo far as he knew, that neither pleaſures nor profits, perſuaſions or threats, could make him let go his hold; inſomuch that I have heard him ſay, That it would then have been as difficult at that time to have taken his mind from heaven to earth, as he has found it often ſince to get it from earth to heaven.

But after divine grace had been thus kindled in his heart, the devil ſtrove hard by divers winds of temptations, to blow it out again, cauſing him to make ſeveral objections againſt himſelf, as, That he was caſt away, and one that had no faith; and never could have any, becauſe he was not elected.

He was a long time troubled with very ſore temptations, as I ſaid before, and three things there were that the tempter made uſe of to try him; one great thing was the queſtioning of his faith; having frequently ſuch thoughts as theſe injected into his mind, How if you want faith? and how can you tell you have faith? This put him to great perplexities: He knew not that he had it, and yet without it he ſaw he was like to periſh for ever. So that tho' at firſt he was willing to overlook it, yet conſidering of how great moment it was for

him

him to be ſatisfied therein, he was willing to put himſelf upon the tryal, whether he had faith or no. But while he was conſidering how he ſhould make a ſatisfactory tryal of this matter, the tempter ſought to gain an advantage upon him, coming in with this deluſion, That there was no way for him to try whether he had faith, but by trying to work ſome miracle; nor wanted ſcripture to back it, for as he perverted the ſcriptures, when he tempted our bleſſed Lord, ſo did he alſo the words of our bleſſed Saviour in tempting this his ſervant, urging, Mat. 17. 20. If ye have faith as a grain of muſtard-ſeed, ye ſhall ſay unto this mountain, remove hence to yonder place, and it ſhall remove, and nothing ſhall be impoſſible to you. This temptation proceeded ſo far, that one day Mr. Bunyan being between Elſtow and Bedford (the temptation being then hot upon him to try his faith by doing ſome miracle) he was about to ſay to ſome puddles that were then in the horſe pad, Be dry; and juſt as he was going to ſpeak, this thought came into his mind, pray firſt, that God would make you able; and when he was about ſo to pray, he had ſome ſecret impulſe that prevailed with him not to put his faith upon that tryal. And ſo he continued for ſome time at a great loſs, not knowing whether he had faith or not.

But after he had paſſed many days in this diſconſolate ſtate, it pleaſed the Father of mercies to ſhine in upon his ſoul, by that bleſſed

word

word, Luke xiv. 22, 23. Compel them to come in, that my house may be filled; And yet there is room; These last words gave him abundant consolation, and were a full answer to Satan's suggestions that the day of grace was past.

Many more were his temptations at sundry times, and on divers occasions, but God delivered him out of them all, and at last set his feet in a large place, filling his soul with joy and gladness.

About the year 1653, he was baptized, and admitted a member at the church at Bedford, who having had experience of the grace of God that was in him, and how eminently God had fitted him for the work of the ministry, he was earnestly desired by the congregation to communicate to them those spiritual gifts with which God had blessed him; he at first very modestly excused himself, out of a sense of his own weakness and inability; but being further pressed unto it by them, he consented, but thro' his bashfulness, did at first decline public assembly, and dispensed his gift only in private among friends; but it was with so much life and power, and so exceedingly to their edification, that they could not but give thanks to the Father of mercies for the great grace he had bestowed upon him.

After this, when some of the congregation were sent for into the country to teach, they desired Mr. Bunyan to go along with them, which accordingly he did, and by their persuasion

ſaſion did exerciſe his gif- (but ſtill privately) among the good people where he came; which they alſo received with rejoicing at the mercy of God ſhewed towards him, profeſſing their ſouls were greatly edified thereby.

At the ſeſſions he was indicted for an upholder and maintainer of unlawful aſſemblies and conventicles, and for not not conforming to the church of England. Mr. Bunyan was a man of a free and open ſpirit, and would not diſſemble to ſave himſelf, eſpecially in his Maſter's cauſe, and therefore frankly owned his being at a meeting, and preaching to the people, and that he was a diſſenter from the eſtabliſhed worſhip, acknowledging (as the apoſtle Paul hath done before him) that after the way which they called hereſy, ſo worſhipped he the God of his fathers. The juſtices took this open and plain dealing with them, for a confeſſion of the indictment, and ſentenced him to perpetual baniſhment, becauſe he refuſed to conform, in purſuance of an act made by the then parliament. Upon which he was again committed to priſon; where though his ſentence of baniſhment was never executed upon him, yet he was kept in priſon for twelve years together; bearing that tedious impriſonment in an uncomfortable and cloſe priſon, and ſometimes under cruel and oppreſſive goalers, with that chriſtian patience and preſence of mind, as become a miniſter of Jeſus Chriſt, and ſuch a cauſe as he was engaged in, and ſuffered for.

But

But tho' his enemies stirred up thereto were very many, yet were they withheld by a divine power from executing the sentence of his banishment: For God had other work for him to do in England; And when his bonds and imprisonment, thro' the over-ruling providence of that God who is both wonderful in counsel, and excellent in working, tended much to the furtherance of the Gospel, and by his sufferings, here, he confirmed and sealed the truth which before he had preached.

It was by making him a visit in prison that I first saw him and became acquainted with him, and I must confess I could not but look upon him to be a man of an excellent spirit, zealous for his Master's honour, and cheerfully committing all his own concernments unto God's disposal. When I was there, there were above sixty dissenters besides himself there; taken but a little before at a religious meeting at Kaistoe, in the county of Bedford, besides two eminent dissenting ministers, to wit, Mr. Wheeler, and Mr. Dun, both well known in Bedfordshire, (tho' long since with God) by which means the prison was very much crouded: yet in the midst of all that hurry which so many new comers occasioned, I have heard Mr. Bunyan both preach and pray with that mighty spirit of faith and plerophory of divine assistance, that has made me stand and wonder.

Nor did he, while he was in prison, spend his time in a supine and careless manner, nor eat

the bread of idleness for three years together, that his own hands have ministred to his and his family's necessities, making many pair of tagg'd laces, to fill up the vacancies of his time, which he had learned since he had been in prison. There also I surveyed his library, the least, and yet the best that ever I saw, consisting only of two books, a bible, and the book of martyrs. And during his imprisonment, (since I have spoke of his library) he writ several excellent and useful treatises, particularly, The holy city, Christian behaviour, The resurrection of the dead, and grace abounding to the chief of sinners; with several others.

I cannot leave the subject of his imprisonment, till I have given the reader a taste of his experience there. He professeth, he never had so great an inlet all his life into the word of God as then. Those scriptures that he saw nothing in before, were, when in prison, made to shine upon him. Jesus Christ also was never more real and apparent to him than then. For there, said he, I have seen him and felt him indeed. And that word, Pet. 2. 17. We have not preached unto you cunningly devised fables, was a blessed word unto him there; he has at sometimes been so carried up above all fears and temptations, that he has been able to laugh at destruction, and to fear neither the horse nor his rider. There it was that God gave him sweet and precious sights of the forgiveness of his sins, and of being with

Jesus

Jesus in another world. Yea, there he was to be found upon every temptation God stood by him and rebuked the tempter.

But notwithstanding all this, he found he was a man compassed with infirmities, and as a concernment for his poor wife and children would now and then be thrusting in, the parting from whom would be to him like the pulling of his flesh from his bones: (for he was both a loving and tender husband, and an indulgent father, perhaps somewhat to a fault) and the many miseries, hardships and want that his poor family was like to meet withal, if he should be taken from them, would often come into his mind, especially his daughter who was blind, which lay nearer his heart than all the rest; and the thought of her enduring hardship, would at sometimes be almost ready to break his heart. But he found God gracious to him, even in this particular also; greatly supporting him by these two scriptures, Jer. 49. 11. and Chap. 15. 11. Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me. The Lord said, verily it shall go well with thy remnant; verily, I will cause thy enemies to treat thee well in the time of evil.

After this blessed man had suffered twelve years and a half imprisoument for the testimony of a good conscience, and stopt the mouths of his greatest enemies, by his holy, harmless, and inoffensive conversation; it pleased God to stir up the heart of Dr. Barlow, Bishop

of

Lincoln, to be a means of his deliver-
ce, which I mention to the bishop's ho-
our.

After this, being at liberty, he would fre-
uently look back upon former deliverances,
nd bless God: of which some were exceeding
emarkable, and none more so than that which
am going now to relate: Being a soldier in
he parliament's army at the siege of Leicester,
n 1645, he was drawn out to stand centinel,
ut another soldier voluntarily desired to go
n his room; which Mr. Bunyan consenting
o, he went, and as he stood centinel there,
as shot into the head with a musket bullet,
nd died.——This was a deliverance that
Mr. Bunyan would often mention, but never
ithout giving thanks to God.

The last act of his life was a labour of love
nd charity; for a young gentleman, who was
Mr. Bunyan's neighbour, having fallen into the
isspleasure of his father, he desired Mr Bun-
an to be the happy instrument of making up
he breach, which he both undertook and hap-
ily effected, but in his return to London, be-
g overtaken with excessive rains, and coming
to his lodgings very wet, which was Mr.
rudwick's, a grocer, at the star upon Snow-
ill, he fell sick of a violent fever, which he
ore with much constancy and patience, re-
gning himself up to be dissolved, that he
ight be with Christ; and in this holy frame
f spirit, after a sickness of ten days, he breath-

ed

ect up his soul into the hands of his Re-
Redeemer, following his happy pilgrims fro
the city of destruction to the heavenly Jeru-
lem.

Mr. Bunyan's

LAST SERMON.

Preached July, 1688.

JOHN i. 13. *Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

THE words have a dependance on what goes before, and therefore I must direct you to them for the right understanding of it. You have it thus: He came to his own, but his own received him not; but as many as believed on him, to them gave he power to become the sons of God, even to them that believe on his name; Which were born, not of

blood, nor of the will of the fleſh, but of God. In the words before, you have two things.

1. Some of his own rejecting him when he offered himſelf to them.

2. Others of his own receiving him and making him welcome; thoſe that reject him, he alſo paſſes by; but thoſe that receive him, he gives them power to become the ſons of God. Now, leſt any one ſhould look upon it as good luck or fortune, ſays he, They were born, not of blood, nor of the will of the fleſh, nor of the will of man but of God. They that did not receive him, they were only born of fleſh and blood; but thoſe that receive him, they have God to their father, they receive the doctrine of Chriſt with a vehement deſire.

Firſt, I will ſhew you what he means by blood: They that believe are born to it, as an heir is to an inheritance: They are born of God, not of fleſh, nor of the will of man, but of God; not of blood, that is not by generation, not born to the kingdom of heaven by the fleſh; not becauſe I am the ſon of a godly man or woman, that is meant by blood, Acts xvii. 26. He has made of one blood all nations: But when he ſays here, Not of blood, he rejects all carnal privileges they did boaſt of. They boaſted they were Abraham's ſeed; No, no, ſays he, it is not of blood; Think not to ſay, you have Abraham to your father,

...ure-houſe, it may be, is more ſuited to him, ...ſt you be born again, you cannot live without the milk of God's word. What is a woman's breſt to a horſe? But what is it to a child? There is its comfort night and day, there is its ſuccour night and day; O how loth are they that it ſhould be taken from them; minding heavenly things ſays a carnal man, is but vanity, but to a child of God there is his comfort.

3. A child that is newly born, if it have not other comforts to keep it warm, than it had in its mother's womb, it dies; it muſt have ſomething got for its ſuccour; ſo Chriſt had ſwadling-cloaths prepared for him: ſo thoſe that are born again, they muſt have ſome promiſe of Chriſt to keep them alive; thoſe that are in a carnal ſtate, they warm themſelves with other things; but thoſe that are born again, they cannot live without ſome promiſe of Chriſt to keep them alive; as he did to the poor infant in Ezekiel xvii. I covered thee with embroidered gold; and when women are with child, what fine things will they prepare for their child! O but what fine things has Chriſt prepared to wrap all in that are born again! O what wrappings of gold has Chriſt prepared to wrap all in that are born again! Women will dreſs their children, that every one may ſee them how fine they are; ſo he in Ezekiel xvi. 11. I decked thee alſo with ornaments, and I alſo put bracelets upon thy hands, and a chain on thy neck, and I put a jewel on

thy

thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head; and ſays he in the 13th verſe, Thou didſt proſper into a kingdom; this is to ſet out nothing in the world, but the righteouſneſs of Chriſt, and the graces of the Spirit without which a new born babe cannot live, unleſs they have the golden righteouſneſs of Chriſt.

4. A child, when it is in its mother's lap, the mother takes great delight to have that which will be for its comfort, ſo it is with God's children, they ſhall be kept on his knee, Iſaiah lxvi. 11. They ſhall ſuck and be ſatisfied with the breaſts of her conſolation, ver. 13. As one whom his mother comforteth, ſo will I comfort thee, There is a ſimilitude in theſe things that nobody knows of, but thoſe that are born again.

5. There is uſually ſome ſimilitude betwixt the father and the child, it may be the child looks likes its father; ſo thoſe that are born again, they have a new ſimilitude, they have the image of Jeſus Chriſt, Gal. iv. Every one that is born of God, has ſomething of the features of heaven upon him. Men love thoſe children that are likeſt them moſt uſually, ſo does God his children; therefore they are called the children of God: but others do not like him, therefore they are called Sodomites. Chriſt deſcribes children of the devil by their features; the children of the devil, his works they will do. All works of unrighteouſneſs they are the devil's works; if you are earthly,

you must be born of God, if you go to the kingdom of heaven.

Secondly, Not of the will of the flesh. What must we understand by that?

1. First, It is taken for those vehement inclinations that are in man to all manner of looseness, fulfilling the desires of the flesh: that must not be understood here, even are not made the children of God by fulfilling their lustful desires. It must be understood here in the best sense: There is not only in carnal men a will to be vile, but there is in them a will to be saved also, a will to go to heaven also. But this it will not do, it will not privilege a man in the things of the kingdom of God; natural desires after the things of another world, they are not an argument to prove a man shall go to heaven whenever he dies; I am not a free-willer, I do abhor it, yet there is not the wickedest man, but he desires some time or other to be saved; he will need some time or other, or it may be pray; but this will not do. It is not in him that wills, nor in him that runs, but in God that shews mercy; there is willing and running and yet to no purpose, Rom. ix. Rom. Israel, which followed after the law of righteousness, have not obtained it. Here I do not understand as if the apostle had denied a virtuous course of life to be the way to heaven; but that a man without grace, though he have natural gifts, yet he shall not obtain a privilege to go to heaven, and be the son of God: Though a man with-

out grace may have a will to be ſaved, yet he cannot have that will God's way; nature, it cannot know any thing but the things of nature; the things of God knows no man, but by the ſpirit of God; unleſs the Spirit of God be in you, it will leave you on this ſide the gates of heaven: Not of blood, nor of the will of man, but of God. It may be ſome have a will, a deſire that Iſhmael may be ſaved, know this, it will not ſave thy child. If it was our will, I would have you all go to heaven. How many is there in the world, that pray for their children, and cry for them, and ready to die, and this will not do? God's will is the rule of all, it is only through Jeſus Chriſt, which was born, not of fleſh, nor of the will of man, but of God. Now I come to the doctrine.

Men that believe in Jeſus Chriſt, to the effectual receiving of Jeſus Chriſt, they are born to it: He does not ſay they ſhall be born to it, but they are born to it; born of God unto God, and the things of God, before he receives God to eternal ſalvation. Except a man be born again he cannot ſee the kingdom of God. Now unleſs he be born of God he cannot ſee it. Suppoſe the kingdom of God be what it will, he cannot ſee it before he be begotten of God; ſuppoſe it be the goſpel, he cannot ſee it before he be brought into a ſtate of regeneration; believing is the conſequence of the new birth: Not of blood, nor of the will of man, but of God.

1. I will

1. I will give you a clear description of it under one similitude or two: A child before it be born into the world, is in the dark dungeon of its mother's womb; so a child of God, before he be born again, is in the dark dungeon of sin, sees nothing of the kingdom of God; therefore it is called a new birth, the same soul has love one way in its carnal condition, another way when it is born again.

2. As it is compared to a birth resembling a child in its mother's womb, so it is compared to a man being raised out of the grave; and to be born again, is to be raised out of the grave of sin: Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. To be raised from the grave of sin, is to be begotten and born, Rev. i. 5. There is a famous instance of Christ, He is the first begotten from the dead, unto which our regeneration alludeth; that is, if you be born again by seeking those things that are above, then there is a similitude betwixt Christ's resurrection and the new birth, which was born, which was restored out of this dark world, and translated out of the kingdom of this dark world into the kingdom of his dear Son, and made us live a new life; this is to be born again; and he that is delivered from the mother's womb, it is by the help of the mother; so he that is born of God, it is by the Spirit of God. I must give you a few consequences of a new birth.

1. First

1. First of all, A child, you know, is incident to cry as soon as it comes into the world, for if there be no noise, they say it is dead; You that are born of God, and Christians, if you be not criers, there is no spiritual life in you. If you be born of God you are crying ones, as soon as he has raised you out of the the dark dungeon of sin; but cannot you cry to God, What must I do to be saved? As soon as ever God had touched the gaoler, he cries out, Men and brethren, what must I do to be saved? Oh! how many prayerless professors is there in London, that never pray! Coffee houses will not let you pray, trades will not let you pray, looking-glasses will not let you pray; but if you was born of God, you would [illegible]

2. It is not only natural for a child to cry, but it must crave the breast, it cannot live without the breast, therefore Peter makes it the true trial of a new born babe: The new born babe desires the sincere milk of the word, that he may grow thereby. If you be born of God, make it manifest by desiring the breast of God: Do you long for the milk of the promises? A man lives one way when he is in the world, another way when he is brought unto Jesus Christ. Isaiah lxi. They shall suck and be satisfied; if you be born again, there is no satisfaction till you get the milk of God's word into your souls, Isaiah lxvi. 11. To suck and be satisfied with the breasts of consolation. O what is a promise to a carnal man;

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earthly, you have bore the image of the earthly; if heavenly, you have bore the the image of the heavenly.

6. When a man has a child, he trains him up to his own liking, they have learned the cuſtom of their father's houſe; ſo are thoſe that are born of God, they have learned the cuſtom of the true church of God; there they learn to cry, My Father, and my God; they are brought up in God's houſe, they learn the method and form of God's houſe, for regulating their lives in this world.

7. Children, it is natural for them to depend upon their father for what they want; if they want a pair of ſhoes they go and tell him; if they want bread, they go and tell him; ſo ſhould the children of God do. Do you want ſpiritual bread? go tell God of it. Do you want ſtrength of grace? aſk it of God. Do you want ſtrength againſt Satan's temptations? go and tell God of it. When the devil tempts you, run home and tell your heavenly Father; go pour out your complaints to God. This is natural to children; if any wrong them, they go and tell their father; ſo do thoſe that are born of God; when they meet with temptations, go and tell God of them.

The firſt uſe is this, to make a ſtrict inquiry, whether you be born of God or no. Examine by thoſe things I laid down before, of a child of nature, and a child of grace: Are you brought out of the dark dungeon of this world into Chriſt? Have you learned to cry, My Fa-

ther? Jer. iii. 16. And I said, Thou shalt call me thy Father. All God's children are criers. Cannot you be quiet without you have a belly-full of the milk of God's word! cannot you be satisfied without you have peace with God? Pray you consider it, and be serious with yourselves; if you have not these marks, you will fall short of the kingdom of God; you shall never have an interest there; there is no intruding; They will say, Lord, Lord, open to us, and he will say, I know you not: No child of God, no heavenly inheritance. We sometimes give something to those that are not our children, but not our lands. O do not flatter yourselves with a portion among the sons; when we see a king's son play with a beggar, this is unbecoming: so if you be the king's children, live like the king's children, if you be risen with Christ, set your affections on things above, and not on things below; when you come together, talk of what your Father promised you; you should all love your Father's will, and be content and pleased with the exercises you meet with in the world; if you are the children of God live together lovingly; if the world quarrel with you it is no matter; but it is sad, if you quarrel together; if this be amongst you, it is a sign of ill-breeding, it is not according to the rules you have in the word of God. Dost thou see a soul that has the image of God in him? love him, love him, say, this man and I must go to heaven one day; serve one another; and,

If

ly wrong you, pray to God to right you, and love the brotherhood.

Laſtly, if you be the children of God, learn that leſſon. Gird up the loins of your mind as obedient children, not faſhioning yourſelves according to your former converſation; but be ye holy in all manner of converſation: conſider that the holy God is your Father, and let this oblige you to live together like the children of God, that you may look your Father in the face with comfort another day.

FINIS.

FEB